

invited to go anywhere, if you destroy your own village.³

After that, because they have worshipped him, they take courage saying, ' He has heard ; he will come and treat our diseases, and they will cease/ Such then is the faith which children have in the Itongo [ancestral spirit] which is their father. And if there is a chief wife of a village, who has given birth to children, and If her husband is not dead, her Itongo is much revered by her husband and all the children. And that chief wife becomes an Itongo which takes great care of the village. But it is the father especially that is the head of the village." ' Thus among the Zulus it is the spirits of those who have just died, especially the spirits of fathers and mothers, who are most revered and worshipped. The spirits of the more remote dead are forgotten.

When the missionaries inquired into the religious ideas The of the Herero, a Bantu tribe of German South-West Africa, oaiie'dea they heard much of a certain Mukuru, whom at first they among tb took to be the great god of heaven and earth. Accord- ofGerma ingly they adopted Mukuru as the native name for the South-Christian God, and set out on their mission to preach the Africa, glad tidings of Mukuru and his divine Son to the poor benighted heathen. But their first experiences were disconcerting. Again and again when they arrived in a village and announced their intention to the chief, they were brought up very short by that great, man, who told them with an air of astonishment that he himself was Mukuru. For example, Messrs. Buttner and Irle paid a visit to an old chief named Tjenda and remonstrated with

him on
the impropriety of which he had been guilty in
giving a
baptized girl in marriage to a native
gentleman whose
domestic arrangements were framed on the
polygamous
patriarchal pattern. "Mukuru will punish
you for that,"
said Mr. Buttner. "What?" roared the chief.
"Who's
Mukuru? Why, I am Mukuru in my own tribe,"
and he

people, that there may be a village for *Amatongo* or *Ancestor Worship* as
~~exist-~~
him to enter, and meat of the sacrifices *among* (he *Amazulu*, in their
own
for him to eat." *words, with a translation into English*
¹ Rev. Henry Callaway, *The Re-*(Natal, Springvale, etc.,
1869), pp.
ligioits System of the Amazitht) Part ii., 144-146.